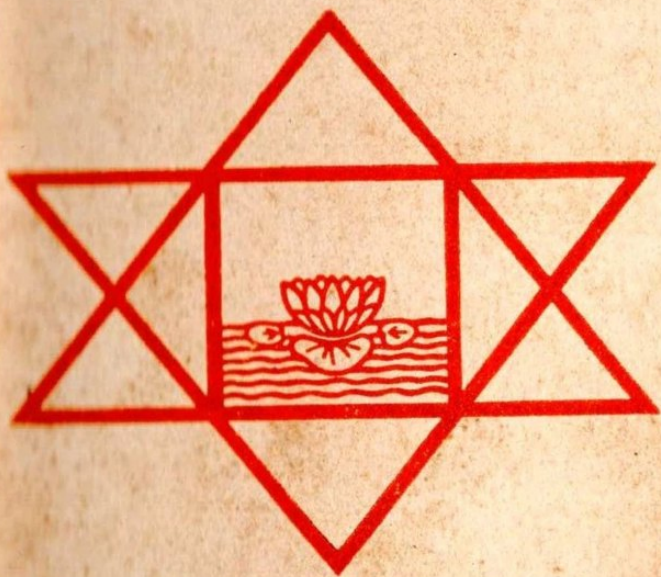


AUGUST 1974



ALL
INDIA
MAGAZINE

— Matter shall reveal the Spirit's face.

ALL INDIA MAGAZINE

Vol. IV No. I

15th August 1974

— Matter shall reveal the Spirit's face. —

This issue of the All India Magazine commemorates the 102nd birth anniversary of SRI AUROBINDO.

It commences with a prayer from the Mother, stressing the real purpose of our existence.

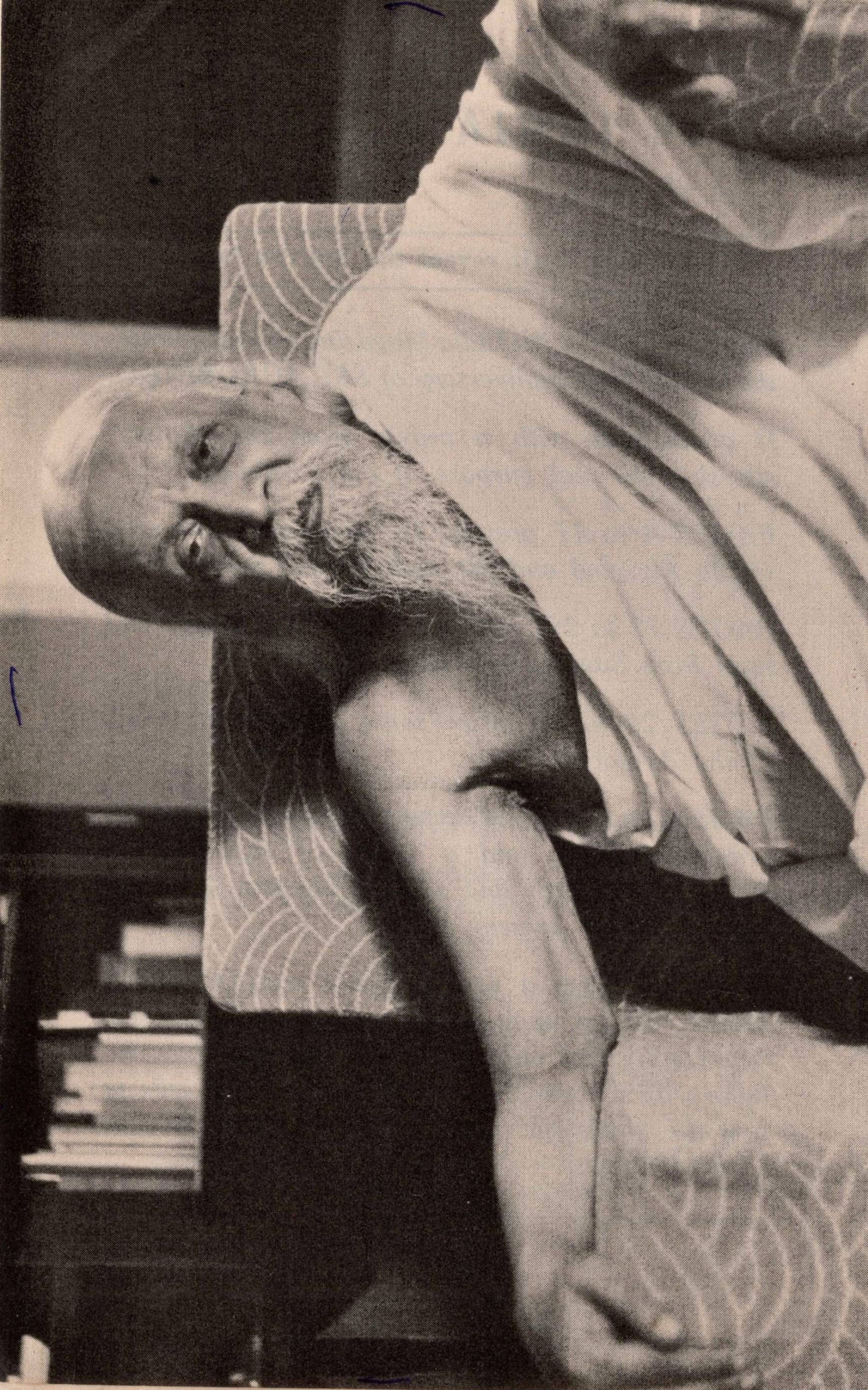
PAGES 4 to 11 present, in Sri Aurobindo's own words, the goal and the path for the seekers.

PAGES 12 to 19, with the Mother's messages and lines from Savitri, take us to Him.

PAGES 20 to 23 throw some light on the work of the Avatar.

PAGES 24 to 29 give some glimpses of the world's present situation and a vision of India in Sri Aurobindo's words and some guide-lines from the Mother in the present crisis.

PAGE 30 gives a very personal message of the Mother calling upon us to be aware of the great opportunity that engulfs us. We end this little volume with a letter of Sri Aurobindo which tells us how to make the most of the great day — the 15th of August.



Lord, we are upon earth to accomplish
Thy work of Transformation. It is our
sole will, our sole preoccupation. Grant
that it may be also our sole occupation
and that all our actions may help us
towards this single goal.



The One Aim

...This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion — for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinise human nature.

August, 1934

Sri Aurobindo



*The bliss that made the world in his body lived.
Love and delight were the head of the sweet form....*

Savitri

....Arise, transcend thyself, become thyself. Thou art man and the whole nature of man is to become more than himself. He was the man-animal, he has become more than the animal man. He is the thinker, the craftsman, the seeker after beauty. He shall be more than the thinker, he shall be the seer of knowledge; he shall be more than the craftsman, he shall be the creator and master of his creation; he shall be more than the seeker of beauty, for he shall enjoy all beauty and all delight. ...

To live in the divine Being and let the consciousness and bliss, the will and knowledge of the Spirit possess thee and play with thee and through thee, this is the meaning.

This is the transfiguration of thyself on the mountain. It is to discover God as thyself and reveal him to thyself in all things. Live in his being, shine with his light, act with his power, rejoice with his bliss. Be that Fire and that Sun and that Ocean. Be that joy and that greatness and that beauty.

Sri Anuband

The Supramental Yoga

The Supramental Yoga is at once an ascent towards God and a descent of Godhead into the embodied nature.

The ascent can only be achieved by a one-centred all-gathering upward aspiration of the soul and mind and life and body; the descent can only come by a call of the whole being towards the infinite and eternal Divine. If this call and this aspiration are there, or if by any means they can be born and grow constantly and seize all the nature, then and then only a supramental uplifting and transformation becomes possible.

The call and the aspiration are only first conditions; there must be along with them and brought by their effective intensity an opening of all the being to the Divine and a total surrender.

This opening is a throwing wide of all the nature on all its levels and in all its parts to receive into itself without limits the greater divine Consciousness which is there already above and behind and englobing this mortal half-conscious existence.

In the receiving there must be no inability to contain, no breaking down of anything in the sys-

tem, mind or life or nerve or body under the transmuting stress. There must be an endless receptivity, an always increasing capacity to bear an ever stronger and more and more insistent action of the divine Force. Otherwise nothing great or permanent can be done; the Yoga will end in a breakdown or an inert stoppage or a stultifying or a disastrous arrest in a process which must be absolute and integral if it is not to be a failure.

But since no human system has this endless receptivity and unfailing capacity, the supramental Yoga can succeed only if the Divine Force, as it descends, increases the personal power and equates the strength that receives with the Force that enters from above to work in the nature. This is only possible if there is on our part a progressive surrender of the being into the hands of the Divine; there must be a complete and never-failing assent, a willingness to let the Divine Power do with us whatever is needed for the work that has to be done.

Man cannot by his own effort make himself more than man; the mental being cannot by his own unaided force change himself into a supramental spirit. A descent of the Divine Nature can alone divinise the human receptacle.

For the powers of our mind, life and body are bound to their own limitations and, however high

they may arise or however widely expand, they cannot rise above their natural ultimate limits or expand beyond them. But still, mental man can open to what is beyond him and call down a supramental Light, Truth and Power to work in him and do what the mind cannot do. If mind cannot by effort become what is beyond mind, Supermind can descend and transform mind into its own substance.

If the Supramental Power is allowed by man's discerning assent and vigilant surrender to act according to its own profound and subtle insight and flexible potency, it will bring about slowly or swiftly a divine transformation of our fallen and imperfect nature.

This descent, this working is not without its possibility of calamitous fall and danger. If the human mind or the vital desire seizes hold on the descending force and tries to use it according to its own limited and erring ideas or flawed and egoistic impulses, — and this is inevitable in some degree until this lower mortal has learned something of the way of that greater immortal nature, — stumblings and deviations, hard and seemingly insuperable obstacles and wounds and suffering cannot be escaped and even death or utter downfall are not impossible. Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life-force in us to surrender to undivine and hostile forces and even to mistake them for the Divine. There can be no more calamitous error. Therefore our surrender must be no blind and inert passivity to all influences or any influence, but sincere, conscious, vigilant, pointed to the One and the Highest alone.

Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge, — self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother.

Sri Aurobindo

The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.

Sri Aurobindo

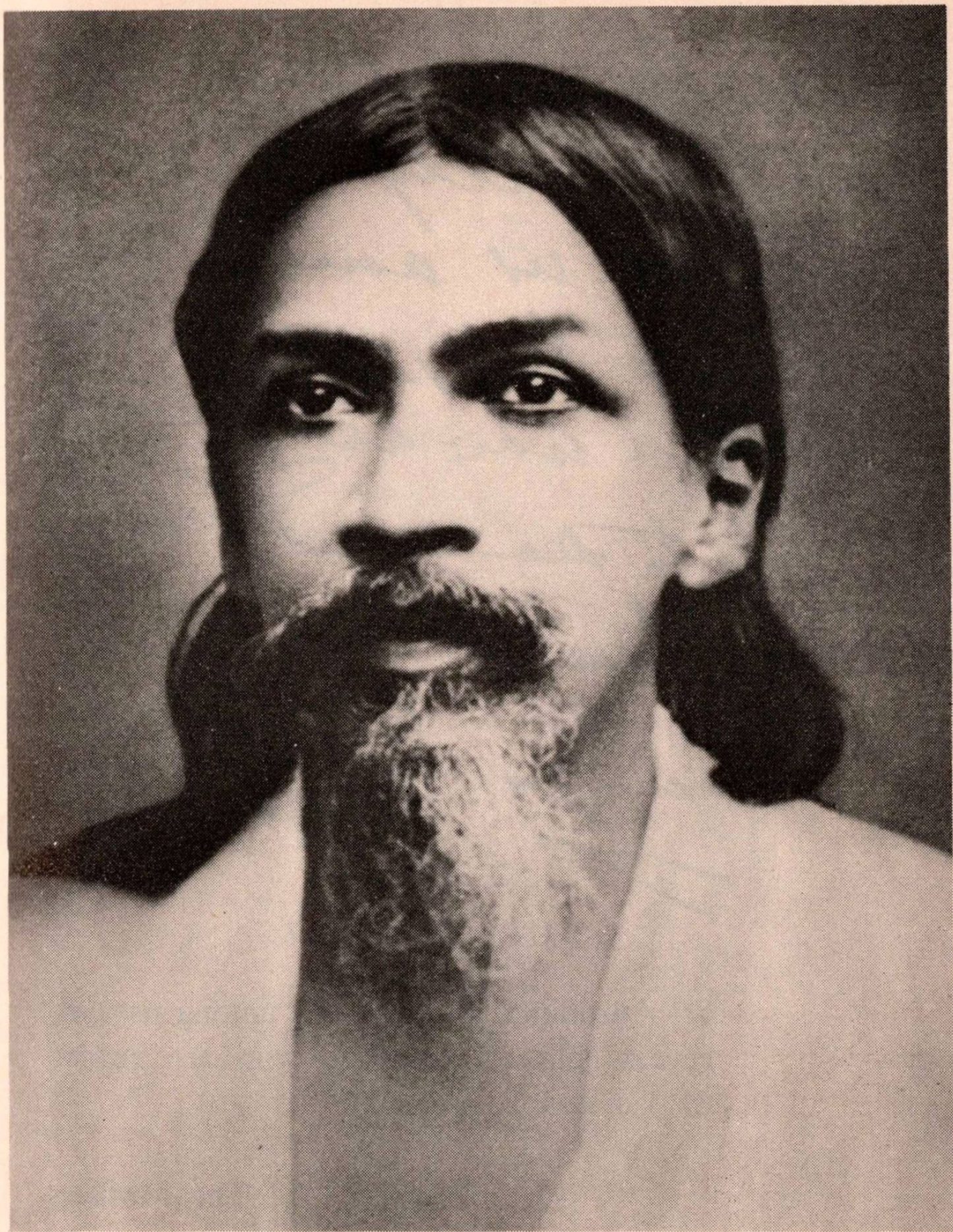


Sri Aurobindo does not belong to the past nor to history.

Sri Aurobindo is the future on the way to its realisation.

So we have to put on an eternal youth to be able to advance with the necessary rapidity and not to be laggards in the way.





His gaze was the regard of eternity

Savitri

Sri Aurobindo
is constantly
among us and
reveals himself
to those who are
ready to see and
hear him

Blessings

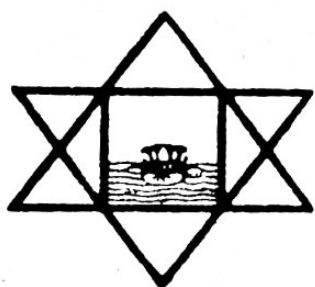

Sri Aurobindo is constantly among us and
reveals himself to those who are ready
to see and hear him.

The Mother

A sketch of Sri Aurobindo by the Mother ►





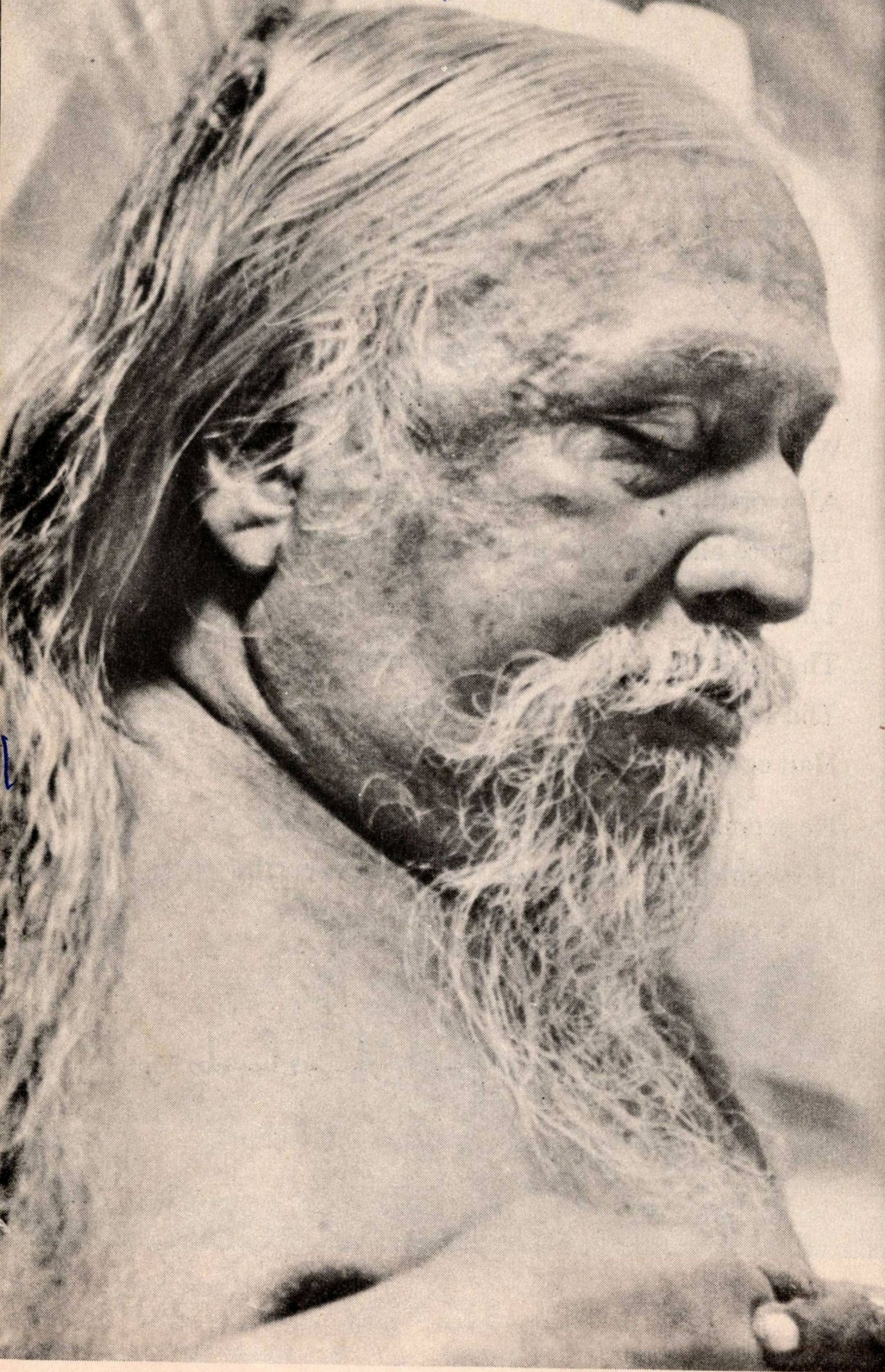


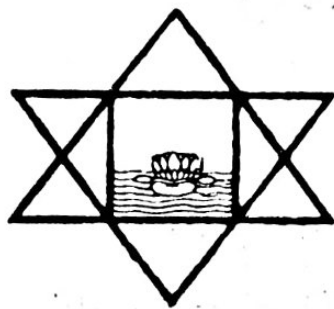
All grace and glory and all divinity
Were here collected in a single form;
All worshipped eyes looked through his from one face;
He bore all godheads in his grandiose limbs....

Things hidden by the silence of the hours,
The ideas that find no voice on living lips,
The soul's pregnant meeting with infinity
Had come to birth in him and taken fire....

He seemed the wideness of a boundless sky,
He seemed the passion of a sorrowless earth,
He seemed the burning of a world-wide sun.

Arjuna





A mass of superconscience closed in light,
Creator of things in his all-knowing sleep....

All light is but a flash from his closed eyes:
An all-wise Truth is mystic in his heart,
The omniscient Ray is shut behind his lids:
He is the Wisdom that comes not by thought,
His wordless silence brings the immortal word....

Because he is there the world forgets to die,
He is the centre of the circle of God,
He is the circumference of Nature's run.
His slumber is an Almightyness in things,
Awake, he is the Eternal and Supreme.

Sri Anubandhu

Leaders of the Way

You say that this way is too difficult for you or the likes of you and it is only "Avatars" like myself or the Mother that can do it. That is a strange misconception; for it is, on the contrary, the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in the Ashram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer — a work such as, I am certain, none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience, not in a mere play or Lila but in grim earnest, all the ob-

struction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

5. 5. 1932

Sri Aurobindo

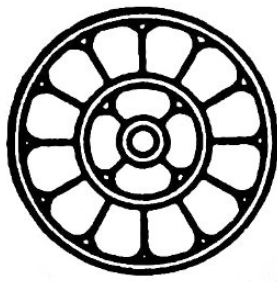
The Divine Grace alone has the power to intervene and change the course of Universal Justice. The great work of the Avatar is to manifest the Divine Grace upon earth. To be a disciple of the Avatar is to become an instrument of the Divine Grace.

The Mother

The Avatar

The crisis in which the Avatar appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a crisis in the consciousness of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the Avatar is not needed; ... But when the crisis has a spiritual seed or intention, then a complete or a partial manifestation of the God-consciousness in a human mind and soul comes as its originator or leader. That is the Avatar.

Sri Aurobindo



There is a Power which no government can command, a Happiness which no earthly success can give, a Light which no wisdom can possess, a Knowledge which no philosophy, no science can acquire, a Beatitude of which no satisfaction of desire can give the enjoyment, a thirst for Love which no human relation can quench, a Peace which can be found nowhere, not even in death.

It is the Power, the Happiness, the Light, the Knowledge, the Beatitude, the Love and the Peace which come to us from the Divine Grace.

December 28, 1928

The Mother

Darkness Before Dawn

The difficulties themselves are general in the Ashram as well as in the outside world. Doubt, discouragement, diminution or loss of faith, waning of the vital enthusiasm for the ideal, perplexity and a baffling of the hope for the future are the common features of the difficulty. In the world outside there are much worse symptoms such as the general increase of cynicism, a refusal to believe in anything at all, a decrease of honesty, an immense corruption, a preoccupation with food, money, comfort, pleasure, to the exclusion of higher things, and a general expectation of worse and worse things awaiting the world. All that, however acute, is a temporary phenomenon for which those who know anything about the workings of the world-energy and the workings of the Spirit were prepared. I myself foresaw that this worst would come, the darkness of night before the dawn; therefore I am not discouraged. I know what is preparing behind the darkness and can see and feel the first signs of its coming. Those who seek for the Divine have to stand firm and persist in their seeking; after a time, the darkness will fade and begin to disappear and the Light will come.

9. 4. 1947

Sri Aurobindo

A Vision of India

(From a letter of Sri Aurobindo)

The Mother has given for your perusal an account of the theme of Anu's dance. It runs into three scenes.

In the first the curtain rises showing India in slavery and bondage. Then she awakes and tries to throw off the yoke: the spirit of fight grows.

In the second scene, liberation has come and its joy and the action of a free people. But she is faced with all sorts of problems, such as financial crisis, division, corruption and moral degradation, etc. She looks to every side for a solution, but finds no way out. The confusion grows worse and worse.

In the third scene, faced with all these difficulties, she aspires and becomes conscious of the soul of the all-pervading Mother and feels a growing union with that soul. She finds out her spiritual mission in the world and by it realises the complete unity of the country. From the moment she becomes conscious of the soul, the chorus begins rising into a great force and enthusiasm.

1948

The number one problem of India now is to find back and manifest her Soul.

How to find back India's soul?

Become conscious of your psychic being. Let your psychic being become intensely interested in India's Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.

What is the duty of every Indian today in the present emergency?

Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident with a steady trust in the Divine's Grace.

What is our most outstanding achievement in recent times? Why do you consider it so important?

Waking up of the yearning for Truth. Because without Truth there is no reality.

Likewise, can you name our saddest failure? On what grounds do you regard it as so tragic?

Insincerity. Because insincerity leads to ruin.

The Mother

Let India work for the future and take the lead.
Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

The Mother

Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interest and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind.

The Mother

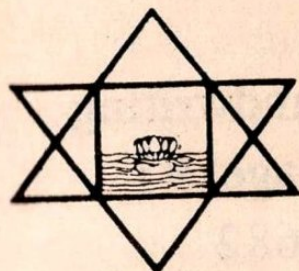
My children,

We are united towards the same goal and for the same accomplishment — for a work unique and new, that the divine Grace has given us to accomplish. I hope that more and more you will understand the exceptional importance of this work and that you will sense in yourselves the sublime joy that the accomplishment will give you.

The divine force is with you — feel its presence more and more and be very careful never to betray it.

Feel, wish, act, that you may be new beings for the realisation of a new world and for this my blessings shall be always with you.

The Mother



Q: X told me that only ten days were left for the August 15th Darshan. I replied that every day should be considered as the 15th.

A: That is the right attitude. Every day should be regarded as a day when a descent may take place or a contact established with the higher consciousness. Then the 15th itself would be more successful.

4. 8. 1934

Sri Aurobindo